

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLII.

SEVENTH-DAY, SECOND MONTH 6, 1869.

NO. 24.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Extracts from a Letter Describing a Visit to Mammoth Cave, Kentucky.

Mammoth Cave Hotel, Edmonson Co., Ky.,
Tenth mo. 4th, 1867.

* * * We left Louisville day before yesterday, by Louisville and Nashville Railroad, and after a ride of about 150 miles arrived at Cave City," the nearest railroad station to the cave, and which is about half-way from Louisville to Nashville, in plenty of time to make the daily stage for this place which is distant from Cave City about nine miles. The hotel is a great rambling two storied affair, with immense development of piazza and uneven floors, a strange combination of magnificent proportions and general uncomfortable-ness; it will accommodate about five hundred guests, but is now nearly deserted—the summer season being over. * * * About 9 o'clock yesterday morning we entered the cave, intending to take the "Long Route" the first day, and the "Short Route" the next. * * * We had for a part of the day the company of a doctor—and his wife, who proved intelligent and agreeable companions. Two guides accompanied us, one as our guide, and the other to bring back the doctor and his wife, when they had gone with us as far as they desired. A walk of a few hundred yards from the hotel brought us to the entrance, which is in a ravine in rather open woodland; we simply walk into the ravine and find the hills rising higher and higher until a rude arch of rock springs across over-head and converts the ravine into a covered way, the mouth of the cave; the floor is slightly, and only slightly descending at the mouth, and was damp and dry at this time, though we were told that there is a small stream of water which, except in times of severe drought like the present, constantly drips from the roof of the opening. Here at the mouth we make the last preparations, light the lamps (tin ones), burning lard oil, suspended from rings of iron wire, and of which each visitor carries one; we tuck our pantaloons legs—that is the men of the party—into our boots and are ready for the entrance. Now before we go in, I will, even at the risk of being prosy, speak a few words of the formation of the cave. We are familiar with the wearing action of water

upon ice, having often noticed during the "January thaw," and at other times, the effect of a stream of water, say from the rain-spout, coursing over a mass of solid ice, how a clearly cut passage was formed which gradually became deeper and broader, oftentimes with sharp overhanging edges, the channel winding here and there, sometimes narrow and sometimes broad, cutting out great hollows where eddies existed, sometimes dropping down through vertical cuts into lower unseen passages, but preserving in the main one general direction. Well, apply this rude simile to the region of the cave, instead of ice imagine a bed of limestone of almost unlimited extent, instead of simple water imagine water containing a little carbonic acid, and instead of a surface stream imagine a powerful torrent some hundreds of feet below the surface, and you will have, as I believe, the true solution of the mystery of the first stage in the cave's history. The whole region hereabouts for many thousands of square miles, is underlaid with a bluish-gray limestone, very similar to that found so plentifully up the Schuylkill, just above Philadelphia, and the character of the valleys between the high hills is such that they generally have no outlet by surface streams for the rain-fall, which therefore subsides into the ground in the lowest parts of the valleys through what are called "sink holes;" the consequence of this must be a gradual wasting away of the limestone rock below, and the formation of underground channels, larger or smaller, according to the size of each particular stream, for, as you well know, rain water always contains a little carbonic acid, and is therefore able very slowly to eat into limestone. Exploration shows the existence of multitudes of such caves all through this section of country. Mammoth Cave differs from the others chiefly in its immense size,—the stream which hollowed out its magnificent avenues and domes having evidently been a powerful one.

We may divide the cave's history into three parts: First, that of the destructive or excavating action of water slightly charged with carbonic acid, referred to above. How long this excavating action continued no one can tell with any approach to certainty; but, thanks to the savage old cave-bears who used such places for their dens, we may infer that it went on for ages, for the crumbs of the old bearish feasts remain to this day imbedded in the floors of these caves, and consist of bones and teeth of both modern and extinct forms of animal life. But whether the time was long or short the result was simple—a vast subterranean excavation pursuing in the main a general direction, but in its details greatly modified by the nature of the rock through which the channel was cut; where the rock was hard and intractable the passage was exceedingly narrow, as in "Fat Man's Misery;" and in many places the stream has divided into two, three or more independent parts,

which have afterwards again communicated together, forming a labyrinth of the most confusing kind. All those appearances seen in water-worn ice, as overhanging edges, great chambers indicating eddies, smoothly worn surfaces, &c., were produced; and also others not to be found in ice, due to the varying hardness and solubility of the rock, the harder portions being left projecting, often in very fantastic forms, as in the so-called "Bacon Chamber," where hard portions of the rock hang from the ceiling very much like hams in a country kitchen, and in multitudes of places throughout the main cave and its branches, where the most singular and uncouth effects have been produced by the unequal wear; in one place the resemblance of a human leg and foot, very long and slender, projecting from the wall. A proof, if proof were needed, that a powerful stream once flowed through the cave, is to be found in the character of the cave floor; in those places where the passage is very narrow, as in "Fat Man's Misery" above referred to, there is no deposit on the floor, there being nothing underfoot but the smoothly worn rock; a little further on, in "Great Relief," the floor is strewn with pebbles about the size of boy's marbles, and of an entirely different kind of stone from that forming the walls of the cave, still further on is a deposit of coarse sand, and in the broad passage yet further on, a thick bed of clay, these deposits being arranged precisely as they would be by a current of water.

Secondly, when the cave had reached this stage of its growth, there came a great convulsion, whether an earthquake or a general upheaval of the strata is of no consequence, the effect was a *shattering* of the cave; where the breadth was moderate the roof was commonly able to withstand the shock and preserve its original appearance, but where the sides were far apart and the roof flat the natural consequence was a fall of more or less of the ceiling, this has given a peculiarly rugged and terrible appearance to many portions of the cave, the immense blocks and heaps of smaller masses being tumbled about in wild confusion, some of the chips thus split off would weigh at least 100 tons, and some of the piles of broken stones, as the "Rocky Mountains," are really respectable hills, nearly 100 feet high. This, the second stage of the cave's life, must have been entirely subsequent to the first stage, for the fallen fragments do not bear the evidence of having suffered any further wear after their fall, the broken edges remaining sharp and clear, and often we could see exactly where certain pieces on the floor would fit the corresponding places in the sides and roof whence they had been broken off. This is notably the case in the so-called "Napoleon's Ramparts;" here the stream had undermined one side of its channel, leaving a sharp overhanging edge or shelf some six feet wide and four feet thick at the thickest part;

when the shock came this shelf was broken off, and falling on its broadside now presents very much the appearance of an earthwork thrown up breast high, for a distance of upwards of one hundred feet.

The third stage of the cave's life may be called the beautifying stage; as water with a little carbonic acid will dissolve limestone, so a solution of limestone in carbonic acid water will deposit the limestone in a crystallized form if freely exposed to the air. Such a solution of limestone very gently trickling through the roof of some portions of the cave, has gradually formed deposits like icicles, which you know are called stalactites when they hang from the roof, and stalagmites when deposited on the floor. In some places they reach from ceiling to floor and form pillars *apparently* supporting the roof, and in others they are draped in curtain-shaped masses, while in others they present the appearance of clusters of grapes, as in "Martha's Vineyard." It is, however, only a small part of the cave which is thus beautified. In some parts of the cave gypsum has crystallized upon the walls, and forms most beautiful incrustations, of which more anon. The cave is *now* undergoing hardly any change, the great excavating streams have long since disappeared, either finding some lower outlet or being diverted into other channels; it is true there are now large bodies of water in the cave, but their current is very sluggish and they partake more of the nature of lakes than streams. The stalactites, except in a very few places, have ceased to grow, owing to the absence of those tiny streams of lime-charged water necessary for their formation, and no part of the roof has been known to fall since its discovery. The air is in most parts dry and singularly pure: temperature 59° F., summer and winter.

(To be continued.)

Selected for "The Friend."

Some Deep Considerations.

(Continued from page 181.)

7th. The glory which the Lord advanced these vessels to, since His beginning to make use of them. How hath He enriched them with gifts and abilities, and every way fitted them for the service and employment He hath had for them! How hath He enlarged their ministry, that they who had very little to say, either by way of declaration or disputation at first, now abound with strength, and abundantly surpass the knowledge and wisdom both of the world, and of other professors of religion! The Lord indeed hath adorned them, putting His beauty upon them, and causing them to grow up in His strength, and in His wisdom. This mine eye hath seen, and often took notice of, blessing the name of the Lord, and praying to Him for their preservation. And surely whoever he be, that hath either known himself, or heard the relation of the poverty of these young striplings, when they first came forth in the power of the Lord, how empty in themselves they then were, how sensibly they went up and down of their own weakness, how little they had to say to people that came to observe them and enquire of them, how afraid they were to be drawn from their watch, at what a distance they stood from entering into reasoning about things; I say, he that did know, and doth consider this, and shall also behold how the Lord hath advanced them since, making them mighty and

honorable with His gifts and abilities (with the beauty whereof the very man flourisheth to the sight of every eye that is in any measure truly open) cannot but acknowledge the change to be wonderful.

8th. I have had the sense and consideration of this also in my heart, that their danger is now greater than when they were poorer, weaker, and not so enriched and gifted by the Lord. The enemy is very subtil and watchful, and there is danger to Israel all along, both in the poverty and in the riches; but the greater danger is in the riches; because then man is apt to forget God, and to lose somewhat of the sense of his dependence (which keeps the soul low and safe in the life), and also to suffer somewhat of exaltation to creep upon him, which presently in a degree corrupts and betrays him. The heart that is in any measure lifted up in itself, so far it is not upright in the Lord. Let every one feel this, waiting to be preserved, and praying for those who are most beautified by gifts and abilities from the life, because in this respect (and at this time) their danger is greatest. When Israel is poor, low, weak, trembling, seeing no loveliness nor worthiness in himself, but depending upon the mere mercy and tender bowels of the Lord in the free covenant of His love, &c., then is Israel safe. But when he hath a being given him in the life, and is richly adorned with the ornaments of life, and comes to have the power itself in his hand to make use of, then is he in more danger of becoming somewhat of himself, and of forgetting Him that formed him, (being apt to make use of His gifts without such an immediate sense of the giver as he had in his trembling and weak estate,) and so of departing out of that humble, tender, abased, contrite state, and temper of spirit, wherein he was still preserved.

9th. This also hath been manifest to me, and deeply impressed on my spirit all along, that the Lord may, if He see good, suffer some great and eminent ones to fall in Israel. Man may forget himself, and the Lord may let out temptation upon him, and suffer it to enter, that He may bring him to the sense and feeling of his weakness again. Yea, those who have felt the power of the Lord in and through an instrument, may give more to the instrument than belongs unto it, and so put the Lord upon recovering the honor due to Him, which is misplaced and misapplied to that which is but His instrument. This is the Lord's day (the light thereof is His, the life His, the power His) and the glory thereof will He not give to another. If therefore any man in this day, shall take to himself what belongs to the Lord, or any other shall give it him, the Lord will not so lose it, but will find out a way to recover His own. And happy is the man who lieth continually perfectly abased before the Lord, assuming nothing of the Lord's to himself, nor attributing anything of the Lord's to another, that the Lord alone may be exalted every where. And let all gifts serve the Seed, and its rising over all gifts be waited for, that the life every where may have its due, being lifted up over all.

(To be continued.)

Nothing but implicit faith can carry us peacefully through the trials of life. When God tries faith He often confounds reason. He asks us to walk through the sea, to eat bread from the clouds, or to drink from the rock of flint.

For "The Friend."

Travels in South Africa.

BY JAMES CHAPMAN.

James Chapman resided for fifteen years in South Africa, making very long excursions through the interior of the continent, principally in pursuit of elephants, which were killed for the sake of the ivory. The account he gives of his observations and experience is often very interesting, though the human mind shrinks with a shuddering sensibility from the description of the slaughter of peaceful herds inhabiting the desert, sometimes carried to a greater extent than was warrantable. We propose making a few connected extracts.

"During my stay at the Mooi river I collected a variety of living specimens in the zoological department of natural history: this period my menagerie comprised five young lions, two panthers, two meer-kaats (a kind of weasel), two springboks, one young gnu, three zebras, a baboon, some monkeys, a porcupine, an armadillo, a jackal, several hedge-hogs, and a number of paroquets. I have many a time been surprised to see how animals of such opposite dispositions would become reconciled to each other. I have frequently seen these young lions huddle together in one mass in the shade with a cat and kittens, a litter of pointer pups, not forgetting the weasels, and a hen with her chicks perched on the top. This group formed a singular, though, in my eye, a very pleasing picture.

"Besides the animals above enumerated I had sent me from the Meriqua three small lemuris. These pretty little animals, with their furry hides and fiery eyes, bounded from the floor on to the beams of the ceiling with the grace and ease of a bird. They are most active at night, and they build nests like birds in the branches of trees, but in their general habits they partake more of the monkey than any other animal, living on gum, berries, &c. The jackal proved very mischievous, going out on regular foraging expeditions against my neighbours' poultry, but in some way or other possessed the sagacity not to interfere with mine. He was as tame as any dog, I have often wondered at his escaping from the curs of the town during his extended expeditions. A monkey which I purchased with a melancholy fate, dying of grief at the departure of his former owner, and refusing to eat any of the dainty things I offered him, amongst which were sweetmeats, which monkeys generally have a ravenous appetite."

"Lounging on a mat with a pipe, and a coffee, my attention was attracted by a slight movement in the ground, and shortly a small round lid with a hinge, like the lid of a snuff-box. This opening disclosed a large hairy spider emerging from a neat cell beneath, which was lined with a white, smooth, silky substance: having crawled away for a short distance, the spider returned, bearing dead locust, which it dropped into its bowl, and, then following, closed the lid with its foot. I must say I was never more delighted with any discovery than that of an insect endowed with the wonderful faculty of constructing this curious cell. We opened the lid several times, to the great annoyance of its owner, who as often returned to close it. I intended digging up the whole fabric the next morning; but before daylight we

in the march, and, though my companions assured me I would find many more, as they were common, I never saw another."

"On the 28th [6th mo. 1852] we had another and a fruitless hunt after elephants, but returning from it we were rewarded with one of the most magnificent sights that it ever fell to the lot of a traveller, even in these regions, to behold. A troop of between 200 and 300 giraffes, evidently migrating, came in view, a Bushboy with bow and arrows stalking among them. The dense mass, half a mile in length, formed a complete and impervious wall, and all the Bushmen and Bechuanas declared they had never seen the like, though they were born in the country. They attributed the migration of this herd to the want of pasture driving them out of the desert. Eight of these gigantic and beautiful animals were shot for our famished followers. On the whole, the Bushmen were more willing to work for us than the Bechuanas, and quite proud of being permitted to carry our guns and march ahead of our horses.

"The Bushman who had been stalking giraffes was caught by some of our party while attempting to make his escape. He was desperately frightened, and prepared to defend himself with his poisoned arrows, when the other Bushmen arriving, informed him there was no danger; but never having seen white men before, he seemed in doubt whether they were to be trusted, and sullenly returned his arrow to his quiver, still trembling so violently that it was some time before he could speak. We gave him some tobacco, and asked him to show us water, as we were thirsty; but he told us he never drank water, living upon the rush, a juicy root, and bitter melons. Although we were aware that this is common in the desert, we did not feel inclined to believe him, having heard there were 'sucking-places,' which is their policy to conceal.

"These 'sucking-waters' are generally damp spots in the earth, where, nevertheless, no water can be found by digging. But by inserting a tube of reed, with a sponge at one end, the depth of a couple of feet, abundance of clear and cool water may be obtained by sucking at these tubes.

"From this Bushman I endeavored to purchase the whole of his worldly possessions, which, like all other Bushmen's, consisted of a bow with quiver, containing about twenty arrows, the blades of which were mostly made of bone, some few being of iron, in the shape of a harpoon, and well plastered with poison. These darts are so arranged in the shafts that they disconnect themselves from the latter on striking an animal, without injury to either. Besides these fatal instruments they carry generally a worn-out spear, a sharpened stick to dig up roots, two pieces of wood with which they make fire by friction, an awl, and a needle, with some medicinal roots, chiefly antidotes for snake-bites, and some surplus poison. The poison is obtained from roots, also from a kind of grub, and sometimes from a species of bulb (*Amaryllis toxicaria*). One sort is extracted from a species of euphorbia (*Euphorbia arborescens*). Besides these, they have several kinds which they keep a profound secret. No antidote is known for these poisons, but they sometimes cure a wound by sucking it out. All these articles are packed together in a sort of knapsack, with a small tortoise-shell for a spoon. Nothing would tempt the Bushboy to dispose of them."

Sidon.

An ancient tradition of Greece traces the origin of the literature and learning of that nation to a Phœnician emigrant. Cadmus is said to have brought with him, from the eastern shores of the Mediterranean, to his new home sixteen letters of the alphabet—the germ from which was developed the eloquence and philosophy of the most brilliant nation of the ancient world.

If we are not able to confirm the tradition, we are not warranted in utterly rejecting it. Greece was a land of barbarous customs and savage tribes when Sidon, the ancient capital of Phœnicia, had risen to high rank as a civilized and powerful state. If the Greek wished to express his high estimate of the finish and perfection of any work of art, he had simply to declare it worthy of Sidonian skill. There was doubtless a basis of historical truth in Homer's representation of Achilles, at the games in honor of Patroclus, bestowing, as the prize of the swiftest runner, a large silver bowl which had been cunningly wrought by the skillful Sidonians. So the most beautiful and valuable gift which Menelaus could bestow upon Telemachus was a golden-rimmed bowl of silver, which the former had received from a Sidonian king.

Tyre became the mart of nations, a great commercial centre; but the Sidonians are noted merely for their attainments in art. Their earlier eminence was eclipsed by the remarkable prosperity of the more youthful city, which planted her colonies on distant shores and attracted to her harbor the traffic of nations. Yet Tyre was itself, if we can accept the ancient tradition, a colony of Sidon, planted on the capture of the latter city by the king of Ashkelon, the year before the overthrow of ancient Troy, and the Tyrians are spoken of in history as Sidonians.

Sidon, at least we have every reason to believe, was already an ancient city before the foundations of Tyre were laid. The two places were only about twenty miles apart—Sidon, the most northerly, being not far from one hundred and twenty distant from Jerusalem. Neighbors in location and kindred in speech, their diverse interests may naturally have made them forgetful of their common origin, and the pride of Tyre may have disdained to acknowledge the relationship. Yet Sidon is famous long before the name of Tyre is even mentioned. It may have been founded by, and it doubtless derived its name from Zidon, the first-born of Canaan; and at a very early period we meet with repeated mention of the Sidonians in the Bible. From the hill country of Lebanon they were to be driven out (Josh. xiii. 6) by the Israelites. Yet their city is still spoken of (Josh. xix. 28) as "great Zidon." They were left in the land (Jud. iii. 1) to "prove Israel."

Before the days of Solomon, it is altogether probable that Tyre had become the most important city, and that the Sidonians (1 Kings v. 6) were subject to the power of Hiram, king of Tyre. Yet subsequently we find Solomon going "after Ashtoreth, the goddess of the Zidonians," while Jezebel, the wife of Ahab, is the daughter of a Sidonian king. If the two cities were for a time subject to the same monarch, they must, after no long interval, have sustained the relations of independent or at least of allied states.

Both Tyre and Sidon seem to have shared the same crime of selling Hebrew captives as

slaves. Tyre, however, was probably foremost in guilt, and was threatened more largely and with sorer judgments. A rivalry between the two cities led Sidon to adopt a foreign policy opposed to that of Tyre, and in the wars of successive ages they are found repeatedly ranged in an attitude of mutual hostility.

Sidon probably attained its highest prosperity under Persian dominion. This was more than a century after Ezekiel's predictions against it were uttered. At this time it furnished an important contingent to the Persian army under Xerxes. Herodotus speaks in praise of the elegance of its vessels. Revolting against Persia, its people were betrayed by their own ruler, who placed one hundred of its most distinguished citizens in the hands of the Persian monarch. These were shot to death with javelins, and five hundred others, who went forth in behalf of the city to sue for favor, experienced the same fate. Meanwhile the Sidonians had burned their ships, to prevent any attempt on the part of the citizens to abandon the place; so that when the Persian troops were treacherously admitted within the gates, they saw themselves reduced to desperation. Shutting themselves up, therefore, with their families in their dwellings, they resolved to fulfill their purpose of perishing with their city. Each one set fire to his own house, and forty thousand persons are said to have perished in the flames.

From this desolating blow the city, colonized, doubtless, from abroad, gradually recovered; and when Tyre chose to resist Alexander, Sidon joined him with her fleet. Her hatred of the Persian made her welcome his assailant. From this time the city enjoyed for a long period a moderate prosperity; and, a few years before the Christian era, Strabo, speaking of Tyre and Sidon, remarked, "both were illustrious and splendid, formerly and now;" adding that it was a matter of dispute which of them was the capital of Phœnicia. In his day the city was situated "on the main land, on a fine, naturally-formed harbor." The sciences of arithmetic and astronomy, as well as the study of philosophy, were cultivated there, and Pliny notes its manufacture of glass.

For the succeeding centuries, till A. D. 1291, it seems to have shared the fortunes of Tyre, captured and recaptured by Christians and Mohammedans. It never sank, however, to so low a condition. In the seventeenth and the early part of the eighteenth century, by a revival of trade, it became the principal city on the Syrian coast, and at one time its population was estimated at twenty thousand. Since that time it has decreased, not amounting at the present time to over seven thousand. The signs of former wealth, however, still remain. Many of its houses are built of stone. But its harbor is ruined. By the orders of Fakhr-ed-Din it was filled up with earth and stone as a protection against the Turks, and only small boats can now enter it. The larger vessels are imperfectly protected from the winds, and Beirut has proved the fortunate and more successful rival of Sidon.

The city itself lies on the northwest slope of a small promontory that projects obliquely into the sea. On the south is the citadel, a large square tower of the times of the Crusaders. On the land side the city is inclosed by a wall which runs across the promontory from

sea to sea. The streets are narrow, crooked and dirty, while some of the houses, unlike those of Tyre, are distinguished for their size and height, and some of them, built upon the eastern wall, and forming, in fact, a part of it, enjoy pure air and a pleasing prospect. Silk, cotton and nut-galls constitute the principal exports. The inhabitants are two-thirds Mohammedans, while the rest are mainly Jews, Greek Catholics and Maronites.

"The beauty of Saida consists," says Dr. Robinson, "in its gardens and orchards of fruit trees, which fill the plain and extend to the foot of the mountains. The city and the tract around are abundantly supplied with water by aqueducts and channels," which conduct it from the mountain streams. The surrounding region is clothed in luxuriant verdure, and the varied fruits of the country are highly esteemed.

Some important remains of antiquity have been discovered at the base of the mountains to the east of Sidon. Numerous sepulchres have been hewn in the rocks, and sepulchral caves are met with in the adjoining plain. In one of these, a few years since, a sarcophagus, in Egyptian style and exquisitely wrought, was found, and the Phenician inscriptions upon it are the most extended that have come down to our times.

In turning to the prophecies against Sidon we find none that indicate a desolation like that which was to overtake Babylon, Nineveh, Petra, or even Tyre. With the latter she was to share the recompense due on account of her traffic in Hebrew captives (Joel iii. 4); and we cannot doubt that, amid the vicissitudes of her history and under Persian dominion, this prediction was fulfilled. Nothing would be more natural than that the conqueror should seek to crush the spirit of rebellion by meting to her the doom which she had inflicted on the vanquished Jews. Isaiah (xxiii. 2, 4, 12) spoke of her merchants "that pass over the sea" as replenishing the isles, and adds: "Be thou ashamed, O Zidon;" and again: "Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest." Jeremiah (xxvii. 6) speaks of Sidon as one of the regions which were to be brought under the control of Nebuchadnezzar, and to form a part of his conquests. We know that this proved to be the case within a very short period after the prophecy was uttered.

Ezekiel (xxviii. 22, 23) is more minute. His language is: "Thus saith the Lord God, Behold I am against thee, O Zidon; and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side: and they shall know that I am the Lord." This was fulfilled in the vengeance inflicted upon Sidon by the Persians in consequence of her revolt.

Every one must be struck by the contrast between these predictions and those that concern most of the other ancient cities and empires. Sidon was to be visited by sword and pestilence, and her people were to some extent to be sold as captives, while the city, thrown between rival and conflicting empires, was to have no rest; and this has manifestly been the substance of her history. But after all these

judgments God was to be glorified in the midst of her. Her inhabitants were to know the Lord, and He was to be sanctified in her.

We know many of the sore judgments that befell her, and we know also that at length the city became christianized. Probably for successive centuries, till the Mohammedan invasion, it was the seat of a Christian church, and held high rank as such among the cities of the East. It is somewhat remarkable that no such minute judgments were denounced against Sidon as were uttered against her sister cities, and it is equally remarkable that in her prolonged prosperity she was also exceptional.

Sophia Hume's Remarks on Music.—It was a science I formerly greatly delighted in, and spent much time both in the theory as well as in the practical part. But when religion began to take place in my heart, I found music stood in my way, and I considered it only as an amusement, which detained me from more solid and useful thoughts and reflections. In short, it became so burdensome to me, that I could not perform any of my airy lessons, which had been usual, as well as pleasing to me. And, on further consideration it appears to me to be a merely sensual, and not an intellectual pleasure (as some would fondly assert,) therefore I quitted the study, as well as the practice of it, for what I now esteemed a more useful, profitable, and rational science, viz., the study and knowledge of my own heart, which I have found worth all I knew of the other seven.

But further, on perusing the sacred writings, I do not remember to have read of one christian musician in all the New Testament; and in reading the Old, it appears that the prophet Amos, describing the wantonness of the children of Israel, and enumerating the many instances of their luxury, he mentions music, as a mark of levity and wantonness. "They chant," says he, "to the sound of the viol, and invent to themselves instruments of music like David, but they are not grieved for the afflictions of Joseph." And the prophet Isaiah denounces a woe against them; adding, *the harp and the viol, the tabret and pipe are in their feasts; but they regard not the work of the Lord, neither do they consider the operation of his hands, not being moved with the calamities of the suffering part of mankind, so long as they can enjoy peace and plenty.*

And now hear what the Bishop of Cambray says on the subject of music. "As for music, it is well known, that the ancients believed nothing more pernicious to a well regulated state, than to suffer an effeminate melody to be introduced into it. It enervates men, and renders their souls soft and voluptuous; languishing strains are only pleasant, because the soul gives itself up to the charms of the senses." Plato, in like manner, severely rejects all the soft airs of the Asiatic music, and with much greater reason, christians, who never ought to seek pleasure for pleasure's sake, ought surely to have an aversion to those poisoned allurements.—*Address to the Inhabitants of South Carolina.*

Sumac.—Considerable inquiry having been recently made for information upon the subject of sumac, the commerce in which seems to be growing in this country, the following from the *New York Mercantile Journal* will be of interest:

"The sumacs belong to the *Rhus* genus the order of *Ancardiaceæ* of plants. G. the botanist, makes six varieties of sumac found in America from Virginia northward, namely, the Staghorn sumac, Smooth sumac, Dwarf sumac, Poison sumac, Poison ivy, and the Fragrant sumac. The sumacs have a sinuous, milky, acrid sap, and several varieties are poisonous. Several kinds, among which are the most common varieties in this country, namely, the Staghorn and Smooth sumacs, contain tannin and yellow coloring matter, and are considerably used for tanning colored leathers and in dyeing. It is also used in calico printing for producing yellow, green or black or brownish yellow, according to mordant used in the operation. A number of varieties grow in different parts of Europe, which are used for the purposes above specified. The cultivation of this tree for its marketable products has largely increased in several parts of the United States during the last four or five years. The parts of the tree which are gathered are the leaves, the twigs, young branches, and panicles, of which considerable quantities are exported."

The *Richmond Enquirer* says: "Large quantities are gathered in the counties of Eastern Virginia, and sent to Richmond, Alexandria and Fredericksburg for sale. It is dried, packed in bags, and sells readily for from \$1 to \$2 per 100 pounds. It grows spontaneously, and the crop of next year is improved by breaking off the growth of the present year."

The mordants used in dyeing with this sumac are either tin, acetate of iron, or phosphate of zinc. The first gives yellow, the second grey or black, according to strength, and the third brownish yellow.—*Sci. Am.*

Selected for "The Friend."

Extracted from the "Recollections of Emily G."

One day when we were alone, Emily said to me of the inconsistency of wearing valuable ornaments; and while she did so, it was with some hesitation of manner, as if she shrank from paining me. She perceived that she had not made the least impression.

I said frankly, that I did not feel it worth while to do so. I did not wear or value them for their intrinsic worth, but for the association connected with them. I had worn them many years: I should probably always wear them. And then I thought so.

She did not urge the point—perhaps she felt it was useless. * * * *Outward conduct will manifest the inward life.*

I found myself one day by the sick-bed of a poor woman, where I little thought to receive the silent teaching of the Holy Spirit. "But the sun is no sooner risen with a burning heat, but it withereth the grass." I knelt by her side, a gleam of sunlight, from the half-closed casement above us, fell on the ring I wore; but this was only a type of beam of love that fell on my soul! My heart responded to that divine influence. The moonbeams flashed back the reflected ray. The sunbeam had its mission from Him who created it. The loving recollections which hovered around the costly gem were lost in the greater love of Him who laid down his life for his enemies.

When I left that dreary little room for my own chamber, it was to gather in a heap of trinkets, valuable to me as records of brotherly ties, and lay them at the feet of the gracious Lord, with tears of joy. He accepted

them. The gold and the silver are his; the beasts of the forest, and the cattle upon a thousand hills. * * *

Will he have me adorn myself with his silver and gold? Will it make me fairer in his eyes? Do I seek to please man, or Jesus only? I speak what *I do know*, when I declare that the delight of carrying *such Egyptian* spoils, with all their fond associations, to the feet of Jesus, must be tasted to be understood; while the love which rejoices in his acceptance is sweeter than all the rest—more precious than the fine gold! Heed not whether the world may count your offering small or great. It is precious in the eyes of the Lord of the whole earth.

Follower of Jesus, shall we not leave the *world's bubbles and costly array* for the worldling? They have *no worth* in the sight of one who has seen the King in his beauty, and whose future home is with the Lord of glory.

For "The Friend."

Come to Jesus.

Having frequently heard this language, Come to Jesus, in our galleries, and seen it more oft as an emanation from the Press, the query has again and again arisen, in what does it consist? He who is the way, the truth, and the life, has left the precious testimony concerning this most important step: "Come unto me all ye that labor and are heavy laden, and I will give you rest. *Take my yoke upon you, and learn of me*; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again, the evangelical prophet when alluding to Christ Jesus, and to the way of coming to Him, saith: "*Hearken diligently unto me*, and eat ye that which is good, and let your soul delight itself in fatness. *Incline your ear and come unto me*: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

These seem to call our attention to the in-speakable word of Divine grace, which, as in the case of Mary who sat at the feet of the dear Son and Sent of God in His earthly tarryance amongst men, was and is the "one thing needful:"—"that good part," which never shall be taken away from its meek and lowly possessors. We say, seems to call the attention, &c., because when He, the Emanuel, or God with us, was about to be taken, or to go away, He saith, to His disciples, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you *another Comforter*, that he may abide with you forever: even the Spirit of truth." Again, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name (or power,) he shall teach you *all things*, and bring *all things* to your remembrance, whatsoever I have said unto you." And again, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

From which, is it not clear, that coming to Jesus means submitting the heart, and yielding obedience to, and co-operating with the Holy Spirit, which is His "unspeakable gift" revealed there? The dear Saviour also, when speaking of this Comforter saith: "And when he is come he will reprove the world of sin, of righteousness, and of judgment." "He will

guide you into all truth." "He shall receive of mine and show it unto you." Now what do we need, or should we ask or want more, in order to come to Jesus, or be taught the truth as it is in Him, than to yield ourselves thoroughly to this Divine grace, which the Apostle to the Corinthians calls "the exceeding grace of God in you." And again to the same, and as confirming the same, "God is able to make *all grace* abound toward you: that ye, always, having *all sufficiency in all things*, may abound to every good work."

Then is it not to be feared, that here is our great deficiency and falling short with respect to coming to Jesus? Has there not been really either such a misconception, or practical denial of the way—that of submission of the heart to His thoroughly cleansing baptism and obedience to His grace and spirit manifested within—as even to having written "Tekel" upon our walls against us? The natural unrenewed man does not relish the emptiness and foolishness of childlike submission to the cross of Jesus! Yea, almost anything else is more to be tolerated than this slaying of royal Agag, this death unto self and sin, that so the Spirit and Kingdom of the Lord Jesus may grow up into dominion, and have free course within us, to the "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." He would much rather, without and instead of this baptism which crucifies to the world and the world to us, be up and doing something which he may think will bring honor to the Saviour and advance His kingdom, without due tarryance as at the city of Jerusalem until endued with power from on high; or without that ability or gift of the Holy Ghost, which is only attained by and through the costly purchase of the priceless pearl.

Some among us are willing enough to accept of Christ's death as a substitute for us, without us, who are not willing to suffer that death unto sin in themselves, which alone enables us to have part in the first resurrection, or prepares for that arising with Christ, which introduces into newness of life. But can we arise, or be with Christ, before we are divorced from the carnal mind or sin, which is at enmity with Him? The Apostle to the Corinthians, saith, "Thou fool! that which thou sowest is not quickened *except it die*." And again: "If he (Christ) died for all, then were *all dead*." To be so brought to a sense of this death as earnestly to apply to the Physician of value for that help and healing which He administers by and through the Comforter or Spirit of Truth, is one of the first steps towards coming savingly to Jesus! He is truly the Light of Life to these; leading them as they are willing to follow in the obedience which is of faith, out of darkness into His marvellous light. To the plaintive cry of these prodigal souls—who of us in this sense have not been prodigals—who feel their lost, sinful condition, and that without Him who died, and now intercedeth for them, all their own efforts must ever be unavailing, to these His ear is ever open, and His inviting language, already cited, graciously extended: "Come unto me all ye that labor and are heavy laden, and I will give you rest." And also, "If *any* man thirst let him come unto me and drink." "Come unto me and be ye saved, all the ends of the earth."

But we cannot too much remember, that He who invites and requires us to come unto Him, is Himself *the way*. And likewise that He hath said, "*Without me ye can do nothing*." True, it is indispensable to believe in Christ, and—to all who profess his name—that they must receive remission of sins through his atoning sacrifice. But this is very far from the whole of the work; or else Simón the sorcerer (Acts viii. 13, 18—23) who believed and was baptized with water by the apostle, should have been saved. The far-spread and popular tenet of a mere intellectual belief in the outward atoning sacrifice of the dear Son and Sent of God, is not the coming to Jesus which He recognises as such, or which will save! But His own prescribed way of coming to Him, is as He himself has defined it: "If any man will come after me, let him deny himself, and take up his cross and follow me: for whosoever doth not *bear* his cross and come after me, *cannot* be my disciple." And again, "Whosoever cometh to me, and *heareth my sayings* and *doeth them*, shall be likened to a wise man," &c. Luke vi. 47, 48. What language could be more full and conclusive? Then coming to Jesus means letting the government of ourselves be upon His shoulders; as testified by the prophet Isaiah. It is to be broken to pieces by falling upon the living stone, Christ Jesus; as in Matt. xxi. 44. It is to let Him come into the heart, whereby we are made to sup with Him, and to hold spiritual communion with Him. It is to be washed as Christ himself said to Peter: "If I wash thee not thou hast no part with me." It is to experience the floor of the heart thoroughly cleansed by the baptism of fire and of the Holy Ghost. It is to "become a fool," in the sight of men, that we may be "wise in Christ." Yea, it is to die to ourselves; that Christ may not only bruise Satan under our feet, but that He himself may rule and reign in us to His own praise and glory, and our present and eternal peace.

It is in this way we must come to Jesus; even the way of self-denial and the daily cross: the way in which the Apostle gloried, saying: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is by the way of the acceptable sacrifice of broken hearts and contrite spirits; by the way of selling all, like the young man, formerly, for heavenly treasure, or the good merchantman for the inestimable pearl. It is "The way of holiness; the unclean," as saith the Prophet, "shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein." It is that which He who is *the way*, hath hallowed by His own footsteps, and consecrated with His own blood; and which He now calls upon all His to walk in unto eternal life and blessedness. And hereunto and herein it is, that "the Spirit and the bride say, come. And let him that heareth, say, come. And let him that is athirst, come: and *whosoever will*, let him take the water of life freely." And the same in which "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We shall close with an extract from the works of a minister of the gospel, of primitive savor, respecting this unchangeable and ever holy way; through which alike the stripling

is led, and the elders obtain a good report. It is entitled, "Walking in the Spirit;" and thus proceeds: "When thou feelest within thee, that which is holy bearing witness against that which is unholy, and condemning it and thee for joining with it, in *that* believe; for that is all thou knowest of Christ within thee, and believing and following this, thou wilt feel it making a separation in thy inward man betwixt that which Christ comes to save, and that which He comes to destroy. And as thou art faithful to this Spirit which condemns sin in the flesh, so thou wilt feel it daily warring against, and working out sin; to which, if thou clearly joinest, by denying that which it condemns, then art thou one spirit with the Lord in his work, and art no longer in the flesh, nor to be condemned with that sin which yet remains in the flesh. And as thou growest in love and liking, and art joined to that pure Spirit, in all its law and leadings, thou wilt become dead to the law of sin; which, not being minded, will lose its power in thee. In this way it is, that faith, which works by love, takes the victory; which can never be accomplished by thy striving in thy own strength, from a sight of sin by the law; for by the works of the law thou canst not be justified, but by the working of faith in the Spirit of Christ Jesus. And as He grows in thee and thou in him, thou wilt feel that power arising, which will make thee know the answer of a good conscience, and give lasting peace; and thus thou shalt be saved from condemnation. This work will go on with joy, if thy heart be sincere; for seeing Him that is holy set before thee, condemning sin, the righteousness and purity of all his motions, and the beholding such a glory and beauty near it, doth so delight the honest heart, that it makes the way easy. So take heed to believe in Him, and follow him, and by him shalt thou tread down strength, with ease and delight."

For "The Friend."

Sketches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 183.)

The annexed letter from Christopher Healy to his wife, or rather extracts from it, is the last epistolary communication from his own pen to be published in these memoranda:—

"Henry County, Indiana, 15th of 9th mo., 1842.

"My very dear Wife,—We have attended five Quarterly Meetings in Indiana, and many other appointed meetings. With the exception of one of the Quarterly Meetings, which was a trying season, they were favored times. At New Garden we saw a colored man, a member of our Society, one hundred and six years old. He is nearly blind; but got to the Quarterly Meeting, and seemed rejoiced to shake hands with me. Friends are very thickly settled in this part of Indiana, and the meetings are generally large. Two weeks from yesterday, (Second day) the Meeting for Sufferings will be held. Third day the Meeting for Ministers and Elders. Fourth day the public meeting. Fifth day, which will be the 29th of the month, the Yearly Meeting for discipline will be opened, which commonly ends on the Third day following; which will be the fourth of Tenth month. After that we expect to leave for home if we are well; and hope that by the 25th of Tenth month, if our Divine Master should prosper our way, we may be favored to see each other

again. And now, my dear wife, be of good cheer. The same good Hand that has always been with us is still mindful of us, and as we keep near to Him, He will be very near to do us good. I was comforted in hearing thee say, that thou wast in the good practice of reading a portion of Holy Scripture in our family. I hope thou wilt continue to do this. I believe it to be a help to the children, and a satisfaction to thyself, as it is to thy absent husband.

"I lately received a precious letter from Samuel B. Morris; giving an account of a good visit he had with thee and our children, also of our son Mark's visit to him, with the letters thou sent him from Joseph Gibbons and the Missionary; which were, as he says, highly interesting. With regard to this visit I may say, I never had a more encouraging one thus far. How the remainder may prove we know not, but hope that He who first put forth, will continue to go before, and to show forth His praise, that so fruits may be brought forth by which our Divine Master may be glorified, who alone is worthy forever.

"Friends are exceedingly kind in this land; and very many precious meetings we have had. Many of those not of our Society, seem much comforted. Oh! may He who calls for the labor, be sure to fasten it as a nail in a sure place; that so the praise may be given to Him who is glorious in Holiness, fearful in praises, doing wonders. I think I never travelled anywhere where the people of other societies were more attentive to hear the Truth as it is in Christ. Oh! may they be willing to *do* it! Then will they be able to build on that Rock, against which no storms can prevail, nor anything lay waste. And Oh! my dear, may we continue to look unto the Rock from whence we were hewn, and the hole of the pit whence we were digged. And may we remember too, good old Abraham our father, who resigned his beloved son Isaac to the Lord. Upon which, said the Lord: 'Because thou hast not withheld thy son, thine only son from me, therefore in blessing I will bless thee, and in multiplying I will multiply thee as the stars of Heaven, and as the sands on the sea shore.' This is the faith, with works, that pleases the living God, who alone is able to save.

"Give my dear love to all that enquire after me. Tell them I love the Truth; and that it never was more precious to me than at this time, and sweet is the fellowship I have with them that walk therein. In that love that many waters cannot quench, nor floods drown, farewell, saith thy husband,

CHRISTOPHER HEALY.

After this C. H. attended meetings at Elm Grove, Carthage, Blue River, Walnut Ridge, Knightstown, and a few other places. About this time the following epistle from Sarah Keese to Christopher Healy was received. It alludes to one she had gotten from him, wherein he seemed to have been instrumental in stirring up the pure mind in her; and, obeying the injunction to "comfort them that mourn," to have soothed and refreshed her drooping spirit. The letter is as follows:—

"Weston, 9th mo. 19th, 1842.

"Dear and valued Friend,—It is under a deep sense of obligation that I acknowledge the reception of thy favor of 8th month 17th. It did indeed afford us great satisfaction to find that we were still remembered by thee;

and we were much interested also in hearing through thy own pen of thy welfare and preservation every way. Tender solicitude of thy account has been felt, in thy very arduous and important engagement—still bearing the burden and heat of the day, under the infirmities of advanced age. But I doubt not that amidst all, Divine support hath been abundantly experienced to be near, producing the acknowledgment that 'Hitherto *Thou* has helped me.' Oh! what an attainment and a favor, that the poor mind thus knows its own home, the place of its rest. That after it has been called forth into deep and laborious exercises, even when this too may seem to be almost labor in vain, or as bread upon the waters, that it can breathe the grateful language, 'Return then Oh, my soul, to the place of thy rest, for the Lord hath dealt bountifully with thee.'

"I hope when Friends return from the Yearly Meeting, we shall receive further accounts from thee. It would be a gratification to learn more of thy future prospects! Where next? and whether thou hast any view of our Quarter at thy return. In these inquiries I would not burden thee with the task of communicating particulars.

"My health has improved considerably, so that I have walked to our little meeting several times. And since receiving thy letter, I have visited my friends in the neighborhood of Alum Creek. As thou desired thy remembrance to Friends, I took it with me, and quite a number shared in the satisfaction.

"Thy visit to us, and particularly to me in my then weak state of health, is remembered with gratitude. The savor of which at times rests sweetly upon our spirits.

"I feel interested in the proceedings of the ensuing Yearly Meeting, and according to my measure, feel with the true burden-bearers, O! that wisdom may be dwelt in, remembering that help is laid upon One that is Mighty. I am aware to whom I am writing, and would not exceed my bounds, feeling myself as a child, and thou a father.

"Should I fail in writing to thy dear wife before thy return, please present her with my sympathetic and affectionate regards, with the hope that when thou returns from thy present field of labor, laden with sheaves of peace, she too may be entitled to share with thee. I cannot fail to be interested with an account from thee at any time; and when thou returns to thy far distant home, and should be writing to thy friends at Greenwich a remembrance in that way if it is not asking too much, would be grateful to one who feels that she hath the constant need of the help and prayers of the faithful. My husband unites in the expression of love and sympathy to thee. Affectionately thy friend,

SARAH KEESE."

(To be continued.)

For "The Friend."

Reading lately the interesting account of the life and travels, &c. of John Fothergill, met with the following letter of his. If the Editors of "The Friend" think proper, I should be glad to see it inserted, and oblige a subscriber.

"My friend: Some days ago, as I was riding alone, thou wast suddenly brought to my remembrance, and divers considerations respecting thee, ensued in true care for thee, for thy safety and comfort, and for the good of

cause of Truth; which considerations have made such impression on my mind, as prevail upon me to commit them to writing. I question not but the love and power of Truth hath had a good degree of prevalence on my mind, for regeneration, and hath been love to the Lord's work in the earth, some engagement at times to be active therein. Now a sure way to grow right, is to have a true and watchful care, to feel and do certainly the first work, regeneration, to be duly carried on, to be crucified with Christ; and so pure love to Truth itself, will be predominant, and other loves be buried. Then a thorough care to attend with patience certain and intelligible requirings and heavenly help, upon every occasion of acting Truth; through which humble care the fine hand fillet vessels more and more food, with light, and assistance, to act according to his pleasure, to his honor, and edification of the people, in their several positions, amongst whom we converse and labor.

The farther counsel which arose, and is laid before me (not from any uneasiness on any particular account, but for thy right help), is, labor innocently to be and do what Grace would make thee, and lead thee into; and be content with its wages; for it gives or makes for, as much regard and freedom from care, as is meet for us. Have a care of too much talking and conversation; so we may better remember that no inconsistency be observed in it, and there may be less occasion of room for sinking into unprofitable drooping or reservedness. I know it is also rather profitable, to be moderately concerned about the temporal affairs with inward fear, till we become assured of a distinct requiring to do it.

J. F."

For "The Friend."

A Remembrance.

At a Monthly Meeting, some distance from home, our beloved and yet well remembered friend, T. Kite, but two weeks and three days before he was taken from amongst us, spoke to us, not as the scribes, but as one having authority in gospel labors, commencing with the words of the prophet: "Blow the trumpet in Zion, sanctify a fast; call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders. Gather the children, and those that suck the breast; let the bridegroom go forth of his chamber, and the bride out of the closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." In vain the trumpet is blown, except the Lord keep the city; woe to those watchmen who profess to govern, yet give an uncertain sound, and deceive the people.

In sanctifying a fast, we may not find our own pleasure, nor make nice our own labours. Calling a solemn assembly, we may not neglect an abundance of words. To sanctify a congregation we may not undertake to anoint with the Holy oil. The command formerly was, "Neither shall ye make any other covenant, it, and whosoever compoundeth any like covenant, shall even be cut off from his people." When we gather the children, we need not send them to be taught the scriptures, by those who have never learned, save from the exposure they hold in their hands.

We may not rush to the altar He has sanctified, regardless of that laver, for washing and purifying, placed between the tent and the altar. But may we not hope there are some yet qualified, to weep, between the porch and the altar, who can say in living faith to the Keeper of Israel, "Spare thy people, O Lord, and give not thy heritage to reproach."

Watermelons without Seed.—The following plan has been successfully adopted by a planter in Caddo Parish, Louisiana:—After the vine is about two feet long, cover the same at a point intermediate between the root and the end. After it has taken root where it is covered, divide the vine between the old and new root, and the result will be that the melons will be seedless, without impairing their quality.—*Late Paper.*

THE FRIEND.

SECOND MONTH 6, 1869.

The barbarous war now being carried on by our government, against certain tribes of Indians inhabiting the far western plains, has called forth a large expression of feeling of indignation at the cruelties practised, and renewed interest on behalf of those uncivilized and feeble people. Efforts have been made by many to induce the Government to arrest the work of destruction, prosecuted unrelentingly by the military commanders, and to instruct its agents to offer the Indians such terms of peace and settlement, as would comport with justice and humanity, and ensure relations of amity and good will between them and the United States. The official reports published of the destruction of villages wherein were laid up all the provisions necessary to support the lives of the men, women and children, during the long winter months when no, or very little, game is to be found; and driving from their burning wigwams those who escaped massacre at the time, to wander over the snow-covered plains, destitute of food and clothing, to perish by starvation and exposure, are recitals of acts abhorrent to humanity, disgraceful to a nation boasting of its christian civilization, and well calculated to awaken serious forebodings of righteous retribution. We have rejoiced to find that Friends, in almost all the different Yearly Meetings in our country, have raised their pleading voice on behalf of the Red man, and besought the Government to stop the effusion of blood, and carry into effect, towards the aborigines of the country it is taking possession of, the benign precepts and principles of the gospel of peace and salvation.

We give below a Memorial recently prepared by the Meeting for Sufferings of Philadelphia Yearly Meeting, and presented, by a deputation from that body, to Congress, the President, and President elect of the United States, and to other officers of the Government.

To the Senate and House of Representatives of the United States of America in Congress Assembled.

The Memorial of the Representatives of the religious Society of Friends in Pennsylvania, New Jersey and Delaware, respectfully sheweth: That your memorialists as christians and as citizens of this highly favored country, are

deeply affected with the present situation of the few tribes of Indians remaining within our borders. The course pursued towards them by the government of the United States has engaged our serious deliberation, awakening feelings of commiseration for their perplexed and suffering condition, and solicitude that the hand of violence may be stayed, and a disposition may be more fully manifested to treat them in accordance with the benign precepts of Christ, which we all profess to believe are binding upon us.

When we take into consideration how they have dwindled away; how large a portion of this great Continent, once occupied by them, and claimed as their own, has passed into the possession of the whites, who have excluded them from it: that the latter are rich in all the means for supporting life; are educated, and possess almost exhaustless sources of wealth, and, above all, are blessed with a knowledge of the holy religion introduced and promulgated by the Son and Sent of God; while the former are impoverished, dependent on the spoils of the chase for an uncertain subsistence, unenlightened by literature or science, and though objects, with ourselves, of the Saviour's love, and recipients of a measure of that divine light with which He enlightens every man that cometh into the world, have in his providence, never had opportunity to become acquainted with the blessed truths of the Gospel as recorded in the Holy Scriptures; we are awed under a sense of the responsibility resting on this nation and its government. From this responsibility we believe there is no escape, and that we are bound by it to act toward these less favored children of our common Father, with that kindness, forbearance and equity, which are consistent with our high privileges, and demanded by the religion we profess. At the same time our hearts are saddened with a consciousness that this self-evident duty often has been, and now is much disregarded.

We are aware that, in its relation with the Indians, the Government has many difficulties to encounter, and often finds itself embarrassed or defeated in its efforts to carry out a policy of justice and humanity, not only by the peculiar characteristics of the natives, but by the faithlessness and cupidity of some of its own agents, and the iniquitous practices of other white people. This has been the source of many of the murderous contests and other dark deeds, which stain the history of its transactions with the Aborigines.

Whatever strong evil propensities may be displayed by the Red Man, he has rarely been chargeable with disregarding treaty stipulations, which he has comprehended and ratified. But the testimony that such contracts, after solemn confirmation, have been repeatedly and grievously violated by our own people, rests upon official documents, is cumulative and unimpeachable. When therefore the Indian finds himself deceived, oppressed and outraged, it is no cause for surprise if he seeks—what is so dear to his benighted mind—a bloody revenge, and strives to appease the sense of his wrongs by repeated acts of barbarity.

We allude to these things not to palliate the wicked acts of the Indians, but to remind the rulers of the nation that the origin of hostilities, very often, cannot be justly charged on them, and to urge the obligation resting on the nation not to return injury for injury,

but to treat these poor uncivilized people with the commiseration and charity which Christianity enjoins.

Our Saviour has pronounced his blessing on the merciful and on the peace makers. We respectfully ask you candidly and seriously to ponder, whether the commands of the Redeemer of men are not plainly violated, by the war now being carried on to subjugate or exterminate some of the tribes west of the Mississippi, and whether instead of drawing down the blessing He has promised, our country is not fearfully incurring His displeasure, by the course pursued. Nations, as well as individuals are amenable to the Supreme Ruler of the universe, and having given them the means of knowing and complying with his will concerning them, He will hold them to strict accountability for disobeying or disregarding it. It is also worthy of serious consideration whether the treatment the Indians receive from those who claim to be so far their superiors, is such as is likely to commend to their approval and adoption, a religion, which, while it enjoins "Glory to God in the highest, peace on earth, good will to men," permits, as they must suppose, the horrid barbarities of war—the forcing them to give up their lands, and driving them wherever may best suit the interests of their conquerors.

Tribes once as lawless and hostile as any now giving the government so much trouble and anxiety, have been won over by kindness and christian efforts, thus giving ample evidence that others, now being hunted from place to place, might by the same course be reclaimed and instructed in the arts of peace and civilized life. The pecuniary outlay for their pacification and improvement by these means would, it is believed, be much less than the expense of prosecuting the present deplorable war. We therefore respectfully but earnestly entreat you, that the work of death now going on among the Indians of the plains may be stopped, and that measures may be persevered in, to remove the feelings of fear and distrust towards the government, which have been called forth, and to establish permanent relations of peace and good will. We also respectfully but earnestly ask you as legislators for a people who claim to be behind no other in christian philanthropy and civilization, to act on this important subject as men who must give an account of your stewardship, remembering the words of the Most High, "He that ruleth over men must be just, ruling in the fear of God."

Signed on behalf and by direction of a Meeting of the Representatives aforesaid, held in Philadelphia, the 23d day of the First month, 1869.

JOSEPH SCATTERGOOD, Clerk.

SUMMARY OF EVENTS.

FOREIGN.—A telegram from Constantinople to Paris, reports that it is asserted that the American Minister, under instructions from home, has offered mediation in the quarrel between Turkey and Greece. A dispatch from Athens, dated on the first inst., announces that a majority of the Greek Cabinet have decided to agree to the decisions of the Paris Conference.

A Madrid dispatch says, it is understood that the first business of the Constituent Cortes will be to establish a directory to govern the country until a sovereign is chosen. A deputation composed of citizens in favor of a republic and freedom for religious worship, waited upon the Ministry on the 31st ult., and requested them to issue a decree declaring the absolute separation of Church and State. An immense crowd gathered in the

street in front of the ministerial palace, and clamored for religious liberty. The Ministers replied that they would refer the whole subject to the Constituent Cortes. The government has prohibited large popular demonstrations, and the utterance of political cries in the streets, as liable to lead to disturbances of the public peace and order. Violent demonstrations have been made by the people of Madrid against the Papal Nuncio, and the government has withdrawn its official recognition of his diplomatic powers. The Nuncio was about to withdraw from the city. The Spanish government has laid claim to all libraries, archives, and works of art possessed by churches, as property of the State. The Governor of Burgos was assassinated when about to take an inventory of the goods in the Cathedral of that city, and the hierarchy of the place were consequently arrested and thrown into prison. The provisional government, for the purpose of preventing a repetition of such outrages as the one perpetrated at Burgos, has issued a decree establishing the equality of religious sects before the law.

In the French Corps Legislatif the opposition speakers demand the restoration of diplomatic relations with the Mexican republic, on the ground that French interests suffer by their interruption.

The Austrian Reichsrath has adopted a bill allowing the trial by jury of all cases of a violation of the laws for the regulation of the press. An extensive fire has occurred in Trieste, by which the custom-house, railroad depots in the vicinity, and government warehouses were destroyed.

Official dispatches have been received in London, by the War Office, from New Zealand. They announce that a battle had taken place between the British and the natives, at Poverty Bay, and that the latter were defeated with great loss in killed and wounded, and prisoners. Tranquility has been restored in that quarter of the colony.

The directors of the Bank of Overend, Gurney & Co., have been held for trial in bonds of £20,000 each. In the case of Phillips vs. Eyre, late Governor of Jamaica, the Court of Queen's Bench has decided that the colonial law is as valid as parliamentary law, and gave judgment for the defendant.

London, 2d mo. 1st.—Consols, 93½. U. S. 5-20's, 75½. Liverpool.—Cotton active: middling uplands, 11½d. a 11½d.; Orleans, 11½d. a 12d. Breadstuffs and provisions unchanged.

Later news has been received from Paraguay via Rio Janeiro. The town of Angostura, to which the Paraguayans retreated after the battle at Villeta, was soon afterwards captured by the Allied forces, and Lopez fled with the remnant of his army into the interior. General McMahon, the American Minister, still accompanied Lopez. Admiral Davis was at Buenos Ayres.

The Cuban insurrection seems to be on the decline. The *Diario* reports, on authority of official dispatches, that Palma, Sariano, Cobre and other towns are full of fugitive insurgents and their families, and that 3000 of them have presented themselves to the authorities and received amnesty. At Baracoa several chiefs gave themselves up and were pardoned.

Other accounts from the interior, received through Spanish channels, represent that the insurgents are surrendering at many points to receive the benefits of General Dulce's proclamation; but in the vicinity of Santiago the rebels continue very active. They carry off slaves and harass the troops, and it is reported that they have destroyed by fire half a dozen large plantations near the town.

UNITED STATES.—*Congress.*—The House of Representatives, by a vote of 150 to 42, has passed a joint resolution as follows:

Be it resolved, &c., two-thirds of both Houses concurring, That the following article be proposed to the legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be held as part of said Constitution, namely:

Article —. Section 1. The right of any citizen of the United States to vote shall not be denied or abridged by the United States or any State by reason of race, color, or previous condition of slavery of any citizen or class of citizens of the United States.

Section 2. The Congress shall have power to enforce by appropriate legislation the provisions of this article. The House of Representatives, by a small majority, has rejected the first railroad subsidy bill of the present session. The bill proposed aid to the Denver branch of the Pacific Railroad, by donations of land and U. S. bonds. The Senate has adopted a resolution providing for a committee of six to sit during the next recess, and report on a civil service bill. Many important subjects have been discussed in both Houses, but it is impossi-

ble, in our limited space, to give any satisfactory outline of the proceedings.

Pacific Railroad.—The Union Pacific Railroad has not been obstructed beyond twelve hours at any time the present winter. On the 27th ult. the rails were laid to within twenty-six miles of great Salt Lake City.

Philadelphia.—Mortality last week, 263. Of consumption, 47; old age, 10; croup, 15.

Miscellaneous.—The Florida Legislature, by a vote of 43 to 5, has passed a resolution declaring that the evidence submitted by the investigating committee was not sufficient to substantiate the charges against Governor Reed, of high crimes and misdemeanors.

Since the year 1850, the production of wheat and corn in the five States of Illinois, Missouri, Iowa, Wisconsin and Minnesota, has increased greatly. In that year the total production of wheat in those States was set down at 18,214,348 bushels, in 1866 it had grown to 85,126,700 bushels. The produce of corn in 1850, was 104,524,024 bushels, which in 1866 had increased to 273,366,660. These States, it is said, now produce considerably more than half of the entire wheat crop of the United States.

On the night of the first inst., a freshet in Danbury river, Connecticut, caused great damage and the loss of fifteen lives. The Cohazie dam first gave way, when the water rushed down and broke other dams on the same stream, thus increasing in volume and power until it reached the town where it swept away several dwelling houses and bridges.

The school fund of the State of Indiana now amounts to \$8,259,341.

A census of Salt Lake City, recently completed, shows a total population of 46,000, including about 38,000 Mormons.

The Albany (Ga.) *News* says, but few of the planters of that section have succeeded in procuring labor enough for the present year. The editor states that there is a great deficiency of laborers in the southwestern part of Georgia.

The Markets, &c.—The following were the quotations on the 1st instant. *New York.*—American gold, 135½. Silver, 131. U. S. sizes, 1881, 112; ditto, 5-20's, new, 108½; ditto, 10-40, 5 per cents, 108. Superfine State flour, \$5.80 a \$6.20; extra State, \$6.80 a \$7.10; shipping Ohio, \$7 a \$7.25; St. Louis flour, \$8 a \$12. Georgia and Virginia, \$6.70 a \$13.50. Chicago spring wheat, \$1.60 a \$1.62; No. 3 do., \$1.49; white California, \$2.10. State barley, \$2.10. Western oats, 73 cts. New western corn, 90 a 93 cts.; old do., \$1.02 a \$1.03. Cotton, middling uplands and Orleans, 29½ a 30 cts. *Philadelphia.*—Cotton, 29 a 30 cts. Superfine flour, \$4.75 a \$5.25; extras, \$5.75 a \$6.25; Iowa, Wisconsin and Minnesota extra, \$7 a \$7.50; Penna. and Ohio, do. \$8.50 a \$10; family and fancy brands, \$11 a \$12.50. Red wheat, \$1.55 a \$1.75; amber, \$1.90 a \$2; White, \$2.10 a \$2.20. Rye, \$1.60. New yellow corn, 86 a 88 cts. Western oats, 72 a 75 cts.; Penna. 69 a 70 cts. Clover-seed, \$9 a \$9.50. Timothy, \$3.75 a \$4. Flax-seed, \$2.60 a \$2.65. The arrivals and sales of beef cattle at the Avenue Drove-yard, reached about 1800 head. Extra cattle sold at 9½ a 10 cts.; fair, 8 a 9 cts., and common, 5 a 7 cts. per lb. gross. About 6000 sheep sold at 6 a 8 cts. per lb. gross, and 3000 hogs at \$16 a \$16.50 per 100 lbs. net. *Chicago.*—Spring extra flour, \$5 a \$6.50. No. 1 spring wheat, \$1.20 a \$1.21. No. 2, \$1.14. Old No. 1 corn, 64 cts. No. 2 oats, 49 cts. Rye, \$1.16. Barley, \$1.73. *St. Louis.*—No. 2 spring wheat, \$1.30 a \$1.31; fall wheat, fair to choice, \$1.45 a \$1.85. Corn, 68 a 72 cts. Oats, 60 a 63 cts. Barley, \$1.80 a \$2. Rye, \$1.25 a \$1.28. *Cincinnati.*—Family flour, \$7.25 a \$7.75. Corn, in the ear, 67 a 68 cts. Rye, \$1.37 a \$1.40. No. 1 oats, 64 cts. *Oswego.*—No. 2 Chicago spring wheat, \$1.50; No. 1 Milwaukee, \$1.70; Canada white, \$2.05 a \$2.25. Corn, \$1.03. Oats, 68 cts. *Milwaukee.*—No. 1 wheat, \$1.17½; No. 2, \$1.12½. No. 2 oats, 50 cts. New corn, 56 a 58 cts. *Baltimore.*—Prime red wheat, \$2.30 a \$2.35. Yellow and white corn, 86 a 88 cts. Oats, 70 a 75 cts. Rye, \$1.55 a \$1.60.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 1000 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.